

AGE OF PROGRESS

The development of Spiritual Truth is the achievement of human freedom.

VOL. II, No. 11.

BUFFALO, SATURDAY, DECEMBER 22, 1855.

WHOLE No. 63.

The Coming Storm.

We judge of coming meteorological phenomena, by present aspects and signs, which experience has taught us usually precede such atmospheric revolutions as we anticipate. It is thus that we foresee a coming crisis in the religious elements by which we are surrounded. We live in a country in which religious liberty is nominally guaranteed by organic and statute laws. It is specified in the compact entered into by the confederated States of the Union, that no law shall be made to establish any particular form of religion; and liberty of conscience, in this respect, is secured, as firmly as political acts can secure it, to the citizens of every State, by the constitution thereof.

Under these organic laws, the numerous religious sects into which the people are divided, have agreed to do bloodless battle against each other, in a ceaseless war for ascendancy. So numerous have been the sects thus fighting for sway, that they have not been enabled to enlist a majority in favor of any one set of tenets; and, hence, no sect has yet been enabled to unite itself with the political organization of the nation, so as to bring the yoke of religious despotism upon the necks of the people, which would surely be done, if any one sect should succeed in gaining a permanent ascendancy. This we say, with the saving clause of the organic law in full view; for we have learned, by our political experience, that constitutions are mere ropes of sand, when corruption rules in the hearts of a majority of the people.

There has never been a day, since the organization of the United States government, when there was not some party making inroads upon the constitution; nor has there been a time when there was not some effort made, or some plan in course of arrangement, to get some branch of the government under ecclesiastical control. The union of Church and State, and the establishment of a national religious faith, in imitation of the despotisms of the old world, has ever been the aim of a majority of the clergy of this country, and of a large portion of their adherents. And the spirit of intolerance and of persecution for religious opinion, is as rife in this country as in any other. Nor have we any doubt that those who stand on the common platform of eternal damnation, would soon so far compromise their own disagreements and reciprocal hatreds, as to break down the barrier of the constitution, and declare disbelief in that dogma to be heresy, and make it a crime punishable with imprisonment and death, if it were not for that majority which stands aloof from all those creeds which, above all things else, render demoniacal the souls of men. It cannot be otherwise than that he who worships a God who created man with a determined purpose to damn his endless race, and witness their eternal writhings in torment, would similarly delight in the debasement of his fellow man on earth, and in taking any measures to persecute him and deprive him of the enjoyment of life and liberty. This fiendish principle, borrowed from the character which their faith imputes to their God, is now manifesting itself in our midst, and opening to the gaze of the beholder, the interior of those souls in which it rankles.

The inhabitants of the spirit world—the hosts of heaven, have once more found means to hold intercourse with mortals still in the flesh.—The advent of Spiritualism in the days of Christ and his followers, was designed to redeem the world of mankind from the dominion of ignorance and vice; and the advent of what is termed modern Spiritualism, has the same great object in view. The first was comparatively unsuccessful, on account of the gross ignorance, superstition and religious

tyranny which characterized the age. The second has laid a vastly broader foundation, in an age when, and in a country where mind is free, when compared with the commencement of the christian era, and the land of the Jebusites.

Eighteen centuries have the angelic hosts waited for the growth and enfranchisement of the human mind, constantly watching and laboring to bring about a condition which would warrant another attempt to redeem the race. Under spirit guidance, COLUMBUS sought this western world, where the seed of a better humanity might be sown. Under spirit guidance, all his emulators dotted the shores of the new world with infant settlements. Under spirit guidance, those of all nations who were persecuted for the entertainment of more liberal religious sentiments, fled to this wilderness land. Under spirit guidance, more liberal systems of government were instituted, till tyranny, political and religious, followed the hardy pioneers to their place of refuge, and again riveted the shackles of slavery, physical, intellectual and spiritual, upon them. Under spirit guidance, powerful and daring minds, at various epochs and in various localities, burst asunder the withes that bound them, and soared to the regions of light and liberty, and became torches to dispel the darkness of ignorance, that men could see the gyves that craft had forged and riveted upon them. Under spirit guidance, the hampered but unsubdued soul of America, was aroused to a sense of its degradation, and inspired with a longing desire for independence, for nationality, for *liberty* in all its bearings and significations. Under spirit guidance, men were reared with strong arms, dauntless hearts and towering intellects, who looked as they were influenced to look, and saw that their country and their countrymen needed liberty; and their great souls resolved that the needed boon should be had. Under spirit guidance, those immortal champions girded on their armor, unfurled the banner of freedom, and led the untought sons of toil to battle. They fought, tens against hundreds; hundreds against thousands; plow-men and woodsmen against veteran soldiers; naked, starving, undrilled and badly equipped regiments, against well-clothed, well-fed, thoroughly drilled and well appointed battalions.

Could such a people, under such circumstances, hope to bear up against the master power of the earth, and flatter themselves that their feeble effort would be crowned with success? Yes, they could and did bear up and hope; and what seems to have been the greatest wonder of the eighteenth century, their effort *was* crowned with success; Liberty was born of Valor, swaddled with Righteousness, and baptized in the blood of Tyranny.

To whom, does the reader think, those bands of tattered starvelings were indebted for the bravery, the endurance, the unflagging energy, perseverance and resolution which bore them up, carried them forward, and made them invincible? Who stimulated their patriotism with language unheard—strengthened their muscles with power unseen—fed them with aliment not contained in their scanty rations—gave wisdom and prudence to their leaders, and led their powerful enemies to piece meal destruction and final vanquishment? Ask the beatified spirits of JOHN HANCOCK and all the names that stand below him on that scroll of eternal fame, written by the hand of JEFFERSON, and made sacred truth by the valor and blood of WASHINGTON and his band of compatriots. Yes, ask all those spirits; for they are ever hovering around us, waiting to tell us and teach us of every truth that tends to make us wiser and better. They will all tell you that disembodied spirits, such as they are now, furnished the wisdom, the bravery, the energy, the per-

severance, the capability to endure toil and privation, the watchfulness, the wakefulness, the prudence and the fortitude which gave the victory to the weak and defeat to the powerful. They will tell you that spirits such as they are, were then preparing a locality for the second general advent of spiritual intercourse with mortals, having in view the commencement of the Millennial era, when man should be redeemed from the night of ignorance, the blindness of superstition, and the reign of error. The long-looked-for day has dawned; the angelic hosts have found their way back to the cradle of their incipient existence, and into the open hearts of millions of their incarnate brethren and sisters. And they have already so entrenched themselves that no earthly power, not all the powers of darkness that dwell in the benighted souls of men, throughout the whole earth, can successfully oppose them, farther than to retard the consummation of their work of redemption, and keep error lingering and darkness brooding, a little longer here, and still a little longer there, as the one is more deeply rooted and the other more intense.

Hitherto those of this age and country who are the true representatives of the class addressed in the exhortation of GAMALIEL, in Christ's time, have been content to ridicule, and denounce as humbug and impositions, the manifestations and communications of God's messengers to incarnate man. Now the evidences of reality have become so palpable, so overwhelming, that unwelcome conviction stares through their eye-balls; the smouldering hell within them begins to emit blue flames of demoniac ire, and *vengeance* and *blood* would seem to be the mottos which should be enstamped upon their foreheads. We now hear, from every quarter, from many pulpits, and through many organs of orthodoxy, the denunciations: Away with them! They are possessed of devils! They are insane! Send them to prison! They are dealers with familiar spirits, and deserve not to live! It is sorcery! It is the same which the bible forbids, and all who meddle with it will be damned! I charge you, in the name of God, go not near them! But all these denunciations, and all the wrath with which they are enunciated, only go to convince those to whom they are addressed, that there is good fruit on the tree at whose bows so many missiles are hurled; and they go the more readily, seek it the more anxiously, and relish it with the greater gusto, as it is the more vehemently denounced, the more malignantly anathematized, and the more sternly interdicted.

Thus they come continually, and thus they are continually driven into the spiritual ranks, till the stream has become too broad and deep and swift to admit of the necessary digestion; and many of them come in such a crude state that they bring with them much of the ignorance, superstition, jealousy, hatred, and even traits of orthodoxy, from the outside world. And this result of malignant persecution, exasperates the persecutors still more; and the storm which we see lowering, is a determination, on their part, to oppose God's messengers, by maligning, slandering, persecuting and even imprisoning their mortal media. They have determined to lay hands on all media, who are without friends to protect them, and who are in that incipient stage of development in which their limbs are sometimes violently exercised, and their muscles contorted, and thrust them into prison, under pretence that they are insane. We have a case in point, here in this city, which we shall expose as soon as we can obtain the whole truth of the case.

Let the tempest of orthodox indignation burst—the sooner it comes, the sooner it will subside; and the sooner they inflict all the wounds which they will be permitted to inflict, the sooner the process of healing will commence. We shall meet them in meekness, pity and love, and defend ourselves physically or legally, only when we can not do it otherwise. We see that the motive causes are ignorance, bigotry, intolerance and salaries; and we also see that there is greater wisdom employed in ministering to their diseases, than we possess in our own unaided minds; and we should sleep quietly and sweetly, though the mimic thunders of the puny tempest should swell to the intonations of Jove's artillery. Fools! why nurse a hell in your bosoms which you

must carry with you to the next state of existence? Fools! to hug misery to your own souls, rather than see your fellow man happy.

Spiritual Correspondence.

We deem it proper that our readers should know the circumstances which led to the reception of the following letter and lecture, from the spirit of that illustrious patriot and sage, THOMAS JEFFERSON.

At one of the sessions of our Harmonial Circle, which we hold at the house of Mr. Brooks, the presiding spirit, EDGAR C. DAYTON, told us, through the raps, that all who wished to do so, might address letters to spirits, and that, in all probability, they would receive answers from the spirits addressed. We embraced the privilege by addressing a brief epistle to the spirit of THOMAS JEFFERSON, saying to him that we had ever been an admirer of his character—that we had early taken him for our political and moral exemplar—that we held his political, moral, literary and philosophical fame dear to the American heart, and that we desired now to have his spiritual teachings, as we knew him to be highly elevated, wise and reliable. His reply and spiritual teaching follow:

SPIRIT LAND.

MR. ALBRO—

MY FRIEND:—Thanks to you for your acknowledged admiration of my better qualifications and characteristics, politically and publicly manifested during the brief career of my existence on earth. I can only say, from within my soul, God be praised that my spirit is now mingling with the higher socialities and beauties of heaven. And as the ocean over earth, spreads its blue depths, softened into quiet by the first breathings of spring, so may the divine attributes of your soul be an embryo ocean in the mental and moral universe, mirroring the highest economies of God's laws, in its blue depths. It is a certainty that all must outwardly fade. Then, my friend, teach the misdirected hearts that the music of heaven will not make it solitary, but will purify each thought, that it may represent the Deity of its own soul, externally. God speed you on in the spiral ascension of eternity; and when a part of that eternity shall have sunk into the abyss of the past, your angel friends will stand in heavenly glory chanting: Welcome thou good and faithful servant, enter the eternities of thy Father beyond the skies.

If worthy, you are at liberty to publish my lecture.

Spiritually,

THOMAS JEFFERSON.

Lecture by Thomas Jefferson.

MISS BROOKS, MEDIUM.

SPIRITUALISM.

Throughout the entire moral and religious world, there have been cruelties and persecutions of inexpressible character. The ponderous car of prejudice has rolled over the moral world, crushing every christianized impulse. Modern spiritualism is fast merging into sectarian prejudice, and the mind will soon be launched on the ocean of imagination, having no wisdom to guide its every hope. It will move among icebergs, rocks, and strange regions, and be stranded upon the beach of a dark philosophy, and another false theology will have its birth, unless men are more fully controlled by the innate tendencies of their souls. Spiritualism, unless governed by an order and uniformity natural to its specific attributes, will become a theory whose inclinations are material, and will fail to demonstrate the truth it would inculcate. The intellect of man is expansive and searching—refined and exalted, and requires truth free from materialism, upon which to base his legitimate conclusions, deduced from facts of investigation. He is not satisfied with the minute and general representation of nature, but he is following cause and effect, not only in his spherical association, but in the worlds which throng the heavens and which miniature forth the wisdom of an ever loving God. Hence, spiritualism must be pure and free from all iniquity, or else it will be no better than ancient theology.

The affections of man will become passionate while prejudice will

wield its scepter, and man will bow submissively to its dark lessons. The angels never descended to earth to create discord, or cause the heart sorrow; and sooner would they go back to their happy homes beyond the skies, than knowingly cause the tear to flow or heart to sigh. Spiritualism prompts not men, by their false ideas of God and His laws, to mar the peace of other men. Spiritualism is not what men make it. It is not impetuous, and constantly generating unhappiness, but it is the basis of harmony, an unsophisticated offspring of nature, towards which every individuality must gravitate, suggested by its nature and necessities. It does not come to crush the faculties that desire mental liberty, nor to crush the powers of a mechanical, mathematical, or philosophical tendency; for nature, wherever instituted, forever prescribes liberty and unrestricted thought. Man inherits the diversified attributes of his being from the womb of nature, where they are impregnated by the wisdom and love of God. And these attributes constitute man's affinity to God, and the relation he sustains to nature.

There is no way to annul the reciprocal relation of mind to nature, nor can there be any denial of the absoluteness of its affinity to Deity. Man is then a child of nature, cherished and directed by its unchangeable laws and possessions. Then, as the divine law of association thus unites man and nature, and establishes multipotent and diverse attributes in the human family, it is upon this indestructible foundation that rests the law of consequent morality and happiness.

Man has peculiar wants: hence it follows that happiness should be sought and bestowed in proportion to the soul's capability to appreciate. The law of association constitutes men differently, as all things in nature are adapted to each peculiar constitution, that all may be congenial with each physical refinement.

Nature is associated with God by its interior and inherent affinity; and mind, upon the same inward influx of divine attraction, becomes attracted to its attractive correspondential of the material universe. And the generalization of minds with respect to the magnitude of each, leads to further conformation of the established principles of uniformity and harmony, throughout the realms of mind and space.

There is, throughout creation, an interwoven mass of affinized thoughts and feelings, which constitute the should-be basis of human happiness. Mind should reason inductively when striving to analyze the luminous atmosphere of science and truth; for the evanescent existence of all chimerical and imaginary principles of religion or science, does not, with all its hypotheses generated by mind, satisfy the inquiring mind of the real and valuable facts demonstrable in creation. The atmospheric emanations of the sun, and the agglomerate mass of igneous matter thrown from the sun by organic and specific laws, being condensed into form and existence, must fully establish the indestructible fact, that the entire creation of mind and outward nature, has been thus constituted by a law of uniform association.

Convulsions and evaporations are constantly taking place in the development of the planetary and mineral world, and are becoming constantly impregnated with superior qualities and constitutions, the natural results of associated elements and principles. Then, upon the same law or science of correspondences, may not mind, in its revolutions, convulse and become weary of its present existence, because it is undergoing processes of sublimation which will ultimate it into greater capacities of conception and understanding? From all the monads in animal existence, sensation is an ultimate of that which is existing prior to its formation; and, during their changeless progression, they are typical of those subordinate elements which are represented in man by his inferior nature. And, during their development, the science of correspondence is fully and perfectly elucidated.

It is established incontestibly, that there is an order and uniformity manifested, not only in the world of matter, but in the mentality, or mind of man; that from the first body evolved from the organic laws governing the animal kingdom, into which spirit was impregnated, to the last, there is an ascending order distinctly evident in each.

There is a constant indication of transformation. Mind is a symbol

or emblem of all material formations and intelligences; and as it was created by the same immutable power, must be connected with all of the subordinate universes of nature, to the higher worlds of immensity, and to the Eternal Oneness. Every thing in creation gives mind the true conception of its uses, for the accomplishment of more perfect ultimates. Then, as worlds, by the evolutions of particles, become greater worlds in infinitude, so is mind, by the organic laws of condensation, ultimating its lesser into greater conceptions and understandings of its originality. Then, spiritualism is only designed, by God, to modify the false ideas of His creation, speculatively imbibed by mind, from ancient philosophical researchers, who were as liable to misdirection as the men of science at this age of facts and realities. The superstition of the extreme age of antiquity, by progression, has been modified, and the philosopher of to-day, with unparalleled audacity, dare utter to humanity the computations of his long struggles for truth, and does, by authority of nature, prove that all things have been thus highly unfolded by a continued progression.

Your world is a theatre of action, a world of pain and pleasure, and of bigotry and ignorance. It is the birth-place of outward beauties and glories, which come into existence and sink into repose before the gaze of man. It openly manifests the immutable laws by which all organisms are produced, and is a world where nature has put forth its most tender efforts to produce harmony throughout its diversified avenues and recesses. Let man follow distinctly the lines and indices of creation, to their legitimate terminations, and he will discover that the material gradually ascends to spiritual compositions, by an unbroken chain of ceaseless development.

There was an inconceivable lapse of time in producing the conjugation of particles of matter, from which the outer world was evolved, but whose consentaneousness was such that they became readily condensed by the action of perpetual inherent energies, and by this gradual condensation, and by the organic laws of construction, was produced the oblately spheroidal form of your outer world. And mind, by the laws of repulsion and attraction of atoms of matter, was thus ultimated into its form of being now travelling on in the spiral pathway of progression, to eternity. And again, spiritualism is designed, by God, to establish the fact of His uniformity and harmony, which should characterize all existence. And mind should observe the impulse of the force given it, that it may obey the original impetus of its refinement, which is progression. For, as man is an embryo of his God, through successive modifications and assimilations, as well as of all substances which generate forms and entities, he is the apex of all creational intelligence; and those entities and substances are the apex of the natural world, from which man may glean some true idea of his identity on earth, and his continued individuality in eternity.

As through the subterraneous abodes of the earth there rolls an unimaginable ocean of molten lava, so there is, surging over the moral world, an ocean of darkness still more deep and stupendous. As the oceanic motion of the world moves on, so does this fire of the moral world sweep wildly over the earth; and the spiral course of human progression is lined with bleeding hearts and morally depraved souls. Then what shall be done? Modern and even ancient christianity has failed to eradicate those dark spots which have nearly passed the disc of the mental heavens. The granite of old theology is dissolving by the ocean of truth, as it sweeps o'er its entire body; overflowing waves have entered the beautiful lands and territories of the world, and its present capabilities are now unfolding beauties which are infinitely adapted to the mentality of man. Nature performs its energetic and sublime workings; and though human nature fails to appreciate, yet it puts forth its silent powers to establish a true theory of moral and religious reformation. And this theory is recognised by the appellation of spiritualism. And he who arrays argument against *true* spiritualism fails to know himself. And if, by the decrees of men, this theory should fall or be overthrown, then the principles and laws of God will become annihilated, and cause and effect can no longer be the agents of breathing into

being the grand and sublime manifestations which beautify the bosom of a tender and noble nature. Isolated and detached phrases reach not the soul of any fact; but let the attack be at the basis of a fact, and then men can test its power and worth. The moral world has lost its true equilibrium; and under its present adoption of faiths, is inadequate to restore this equilibrium; and immorality is welling up through the social world, roaring louder than the loudest thunder, and mightier than the mightiest earthquake. It has burst forth and trembles to the centre of moral purity; and minds fall stupified by the miasma which arises from this perverted nature whose results are immorality.

Spiritualism would confidently unite everything in harmony, beauty and grandeur, that man might behold some good in every event of his life, by which he might learn to feel more deeply for his brother man. Moral depravity has warred against the promptings of reason and circumscribed the range of thought to the limited circle of sectarian and hereditary belief. It has severed the affectionate ties which should unite mankind as one vast unity. Minds, by this deadening influence, have presumed upon the divineness of shielding themselves by words, and warred against the lessons and inculcations of nature and its Author.

Spiritualism would, like the first moonrise of midnight, have its light swim in the ocean of mind, that the soul, with raptured looks, might lift its gaze to heaven and feel as though it were a joy to go hence, and like the brow of a summer cloud, transparent with the radiated emanations of the sun, reflect a heaven therein. It would stand on the humble hearth or in the noble hall—on the battlements or turrets—in homes of misery or at the bridal altar, and bring to each soul something true of heaven. It would announce the coming truth whose beauty dapples not with error; but as error heavily rolls away, truth arises, blushing with immortality, driving away the lonely lustre of sorrow, and teaches the human heart that, pulse by pulse, life is reassumed in heaven, and throb by throb, the outward only for a moment shall convulse, when the gushing tide of life sweeps onward, far and wide, over the new born beauties of the skies. Yours truly,

THOMAS JEFFERSON.

SALEM, O., Dec. 9, 1855.

FRIEND ALBRO:—To-night finds me housed from the pelting storm, in the hospitable mansion of a Quaker. I love these disciples of George Fox, for their genuine good heartedness, their great plainness of speech, and for their great love of Humanity.

I have been contrasting, to-day, with last Sunday, and wondering what another week will bring forth. Last Sabbath, you will remember, I went up to Townsend Hall, with the multitude, to talk and to listen. Beauty and Wealth, Talent and Fashion were there. I listened, enchanted, to the sweet-voiced choir, wonderingly to Cora, while the angel invoked Heaven's blessing upon the congregation, and in awe to sublime truths that the "gone before" uttered through T. G. Forster. That was, in truth, a glorious day! We will remember it with thanksgiving, a hundred years hence.

To-day I spoke in New Garden, (a town appropriately named,) in a log meeting house. The seats were without paint, the floor rough. We had neither music nor singing, and I doubt whether those venerable logs have echoed the voice of song since they have taken their present place. The congregation was composed principally of Quakers. Many of them came ten and fifteen miles, notwithstanding the warring of the elements without, within was peace. In some respects I saw in the congregation a strong resemblance to the Buffalo people. Their hearts are free, and true, and warm. They love light and hate darkness; they love truth better than falsehood.

The Quakers have ever been progressive—always in advance of the times; and yet, strange as it may seem, those of them who do not embrace spiritualism are persecuting those who have adopted this new phase of their own beautiful faith. Will the time ever be when the spirit that forbade the casting out of devils, that hung the witches, stoned

the prophets, and crucified the gentle Jesus, will learn tolerance? Will the rule of Bigotry, Hate and blind Superstition, ever have an end? Will Justice, Truth and Loves ever have a throne upon the earth? Yes, the "good time" foretold by poet and prophet, *must* have its advent. You and I may be forgotten then; but, when the song of redemption is chanted, we will turn earthward and join in the glad hallelujah.

Thine,

H. F. M. BROWN.

Republication of Lectures.

The following was given through Miss Brooks, on the occasion of an attack upon the Spiritual Philosophy, by a divinity munger who is alluded to in the closing paragraph:

To that portion of the Clergy who attribute the Spiritual Phenomena to the Devil.

FRIENDS:—Perception is an innate and instinctive faculty of the human mind. The human mind is a part of the Great Living Mind. You believe in a God—in divine and infinite principles. Your faith has been created from the pyramids of antiquity and the mythological traditions of past ages. Out of these pyramidal statues of belief, you have moulded an object of worship that millions of minds fear. Your faith is measured out of those minds. You stand between them and their Maker; and how dogmatic and despotic are some of the denunciations you make. When the free-born mind endeavors to perfect its conceptions of the embodiment of infinite principles; flowing from Deity, your belief rises before their spirits like distorted objects in an unhappy vision. We see mankind immersed in the profound and theological ignorance and error which your faith portrays to the world.

Through the illimitable expanse of human investigation, we hear the inquiry, where is my future home? Is it one of eternal misery, or everlasting and progressive happiness? Your faith points those enquiring minds to traditional histories for the answers to their inquiries. Our philosophy directs them to logical truth, to God and nature, demonstrated to their understanding and comprehension, by metaphysical argumentation and the logical truths of philosophy. Your doctrine throws a veil over the human mind, and sometimes plunges it into unmitigated mental suffering. Your God is the very essence of modification. He creates and destroys. He rewards and punishes. He teaches you to love your enemies, and yet casts them into an eternal misery. He is a friend of your Christians and an enemy to unbelievers. His curse falls upon the stranger of the Bible; but his glory surrounds the believer in Jesus Christ. Such is your God. Our God is the God of existence, wisdom, love and power. He is the Divine Being from whence cometh infinite and celestial principles. Through His supreme goodness, the human soul experiences a pure and immovable faith, based upon wisdom, the power and nature of which no language can give utterance to. Our God is unchangeable—the same to-day, to-morrow and forever. Our God is a progressive one. Your God is stationary in heaven. Our God is a God of love. Your God is a God of love and revenge. He punishes and rewards according to the works of man during his earthly career. Our God deserts no spirit; but, through His laws, each one occupies his spiritual position, harmonizing with its development, progressing with time, onward and upward, to the higher conceptions of the power of Deity.—In our philosophy, there is no indwelling derangement of order and harmony in its action upon the mind. It produces no insanity so extreme—no superstition so chaotic and dark, that it can not impart high and holy truths of a spiritual existence—of an Omnipresent and Supreme Being.

The elements of the spiritually born mind, are life and love. The attributes of intelligence are being continually unfolded into wisdom coming from the immortal power of God. In your faith we discover dark and mysterious motives produced in human souls; and the belief they inculcate carries them back to the remote date of the first human pair; and this, to their minds, is the primitive germ of the human family. In consequence of their alleged transgression, sin is cast upon every human heart throbbing with life and hope, wisdom and intelligence.—Our philosophy refers the human mind to the spiritual germ embosomed within its interior conceptions, which is the ultimate essence of progression; and in this germ we find the final functions of development eternally manifested. Your mythological hypothesis goes to prove that

disunity is developed by inborn evil of the human heart. Our philosophy goes to prove that there is no inherent evil, but that the predominancy of the animal is the cause of the wrong. The influence which your faith throws upon community is paralyzing and egotistical. The influence which our philosophy imparts to the soul, is sweet and consoling, true and faithful.

You abusively deride our teachings, striving to prove, in your sanctuaries of worship, that they are intrinsic depravities, and that they are tyrannical, enslaving the soul of man; that, if he abides by our philosophy, he will receive eternal punishment for what little happiness he may have experienced from his belief in the harmonial philosophy. You use such epithets against spiritual intercourse that no true Christian would dare to utter. You assert that it is the works of the devil. This you may do; but, my friends, you can never rend asunder that chain which binds the human mind to the laws of Omniscience. The mind has so long existed in theological bondage, that one ray of divine light gleaming from the centre Sun of Heaven, through bright and glorious minds, causes the mind to linger upon the shore of liberty and freedom of thought, trying to catch still brighter rays of celestial wisdom.

You, too, who still cling to the Bible for support, must surrender.—You must embrace those truths. I repeat it—you must come boldly forward, facing the world, and proclaim the noble truths stamped upon the face of nature, and wrought by the hand of God in the human soul. The laws of God are undeviating. The human soul can rest with confidence upon the bosom of nature, and never be disturbed by distrust or doubt.

My friends, let me beseech you to treat this subject kindly and truly. Treat it with the candor of intellectual man. Investigate it like reasoning men. Then say to the world what your development of mind attributes it to—the works of God or the works of the Devil.

To the Rev. gentleman who lately delivered an address in one of your neighboring cities, we would say: Your years are too few, your knowledge of God and His works is too insufficient, to allow of your injuring, in any mind, our cause. Your sermon was poetically beautiful; but it makes but a feeble flickering amidst the many brilliant lights hourly emanating from the spirit world.

Truly yours,

STEPHEN R. SMITH.

Lecture No. 9—by STEPHEN R. SMITH.

MISS BROOKS, MEDIUM.

DOES MAN ALWAYS RETAIN HIS IDENTITY?

There are some minds so constituted that, to their understanding, skepticism seems a science. The skepticism of the immortality of the soul comes nearest the heart. It saddens the thoughtful mind and clouds the noblest brow. It destroys future aspirations and blends with the material existence. But beneath this there is a fount from which swelleth forth transparent waters, which moisten this hard belief and carry human thought to the investigation of the origin of human nature, to learn from science and philosophy that man eternally retains his individuality. There exist two relations of man; one to the universe he inhabits and the other to the spirit world. He holds his relation to the physical form, as external, and holds his intimate and eternal relation to the laws, elements and principles of Deity. Man is a creature of dependence. He is dependent upon the laws of God and the elements of nature. If man were not dependent upon these laws, he would be qualified to select from the organization of matter his own organic powers and mental construction. The soul of man is immortal and eternally exists. Aspiration is the noblest modification and tendency of the ever-living soul. It defines the principles of immortal progress, and unfolds to man the expansion and refinement of mind and matter. The soul never loses its identity; and though it constantly develops into higher conceptions, and continually ejects its least refined atoms of matter, it still retains its identity in the unbounded universe of God.

Man is an image or an imitation of the Divine Mind, being harmoniously brought into individual conjunction with the laws of a spiritual and celestial existence. His spheres of action are, first, the harmonious

manifestations of wisdom, which he inculcates by those natural lessons which prove the direction and civilization of the innate elements of the soul; and second, the harmonious individuality of the human spirit, when disorganized from the physical form. Harmony is the noblest attribute of the mental organization. It pervades the faculties and elements of the soul, and is the ultimate form of the mind. The study of the mental laws, the anatomical motions and the physiological functions, are the first studies of the immortal mind. The endowments and instincts of the soul are awakened by these essential studies, and the soul's real genius is made manifest. They touch the tender chords of sympathy with new feelings and language, and the soul goes out towards all in universal love. There is existing a harmony from the lowest organizations to the principles of Deity. All objects are impregnated with the eternal spirit, from the inert stone and mineral composition, to the organization of life, motion and intelligence. There is nothing which exhibits life or animation, without its legitimate functions; and in the anatomical operations of bodies, they perform their proper offices, the cause of which must be traced to the principles of Deity. The principles of organic life are incarnated into the countless creations and forms of matter, and they have their perpetuation in the length and breadth of eternity. There must be a cause of the beauties and glories of nature; a cause of the constant demonstrations of development and refinement. There must be a cause of organic life and animal heat, or calorification, and of chemical and geological formations. There must be a cause of the intelligence of man and of the vital principle that creates and perfects his faculties, unfolding new embodiments of refined matter, and which produces the anatomical and physiological harmony in the constitution of man. There must be a cause of the vast multitude of chemical and mechanical operations going on in the departments of all creations. What and where is this mighty cause? The movements and constructions of nature, the existence and intelligence of man, must be produced by a first vital principle. The rudimental manifestations of the material existence, the immutable principles of nature, prove that there is a constitutional process of infinite causes operating upon the physical and spiritual being. Progression, development and refinement belong to all forms and minds. The human soul is continually unfolding and rising higher in the scientific scale. Profound minds are coming forward, endeavoring to erect a grand philosophical standard that will harmonize science and theology with the spiritual unfoldings of the human mind. Intellects are now analyzing the origin of every theological system, to determine its influence upon the human character.

Let man meditate upon the harmonious and united actions of creation, and he will find that with a perpetual and undeviating tendency, each atom and particle of matter constituting all creations, proceeds to its destined object, there to be ultimated into higher refinements, eventually producing grand and sublime effects. Meditate upon the soul-expanding and soul-developing thoughts created within your own mind, and gaze upon the formations and creations of the laws which produce these constructions: gaze upon the glorious manifestations of universal nature, and you will behold an index of your own nature and a prototype of your Heavenly Father. Where is the human heart that would entomb or confine the form and soul of a loved one in the dark sepulchre called the grave? Ah! there are those who lay the form of their affections in the silent tomb, feeling that the spirit must sleep and decay with the body; and when they plant the little flower upon that grave, as a memento of departed merit, the warm tear steals down the cheek, the human heart feels the hand of grief working at its vitals. But there are those who can look and smile upon the vacated form, for hope hath spoken of a re-union in that bright and glorious world. Oh! doubting one, cold and inanimate must be thy spirit if thou canst not see in nature, thy own immortality. Yes, the soul is immortal, and in the realms of the eternal world, soul shall unite with soul, but identities shall never be merged.

Yours Truly,

STEPHEN R. SMITH.

AGE OF PROGRESS.

STEPHEN ALBRO, EDITOR.

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THE AGE OF PROGRESS IS

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Lectures on the Spiritual Philosophy.

We give notice to our readers that Rev. S. B. BRITTAN, editor of the *Spiritual Telegraph*, New York, will commence a course of lectures on the Spiritual Philosophy, on the evening of Saturday, the 22nd inst. The course will embrace three lectures, to be delivered on Saturday, Sunday and Monday evenings, at Townsend Hall. At each of these lectures, an admittance fee of ten cents will be required, to meet the necessary expenses.

We say to those who have never heard Mr. B., that he has no superior in this country, as an extemporizing lecturer, nor is there any one more deeply read in the philosophy whose truths he labors to propagate.

The Buffalo Harmonial Conference.

Our very worthy friend and brother, THOMAS GALES FORSTER, was with us on Sabbath last, and "spoke as the spirit gave him utterance."

The morning meeting was devoted to developing circles, which we have already expressed our opinion should be dispensed with. There was little done in the way of manifestations, at the tables; but the Association was agreeably and instructively entertained by the spirit of Professor DAYTON, through the organs of Mr. FORSTER.

In the afternoon, we had a lecture of great interest, in two parts.—The subject was Creation. The first part was given by the spirit of A. A. BALLOU, through Miss SCOTT; and all whom we have heard express an opinion on the subject, agree with us, that it was both profound and eloquent, so much so as to render the proposition that it came from the mind of the medium, a palpable absurdity.

As soon as Mr. Ballou had finished, and his medium took her seat, it was perceived that Mr. FORSTER was under spirit control; and at the close of the performance by the choir, he arose, and the spirit of Professor DAYTON gave the Latin text:

"Sit lux et lux fuit."

The bible rendering of which is:

"Let there be light, and there was light."

From this he proceeded; and it soon became evident that he was continuing the lecture so happily commenced and progressed with, by Mr. BALLOU. We have already spoken our sentiments, as far as our vocabulary was competent to express our ideas, of the power of oratory manifested by this spirit and that of STEPHEN R. SMITH, through the organs of this most happily adapted speaking medium; and as the language is too *pauvre* to do it justice, without seeming to go into ecstasies, we must refrain from further eulogy.

In the evening, the spirit of him who was so long and well known to the citizens of Buffalo, and so generally esteemed throughout the State, took possession of the medium, and spoke from the text published by us in last week's paper: (Jude I. 10 and 19.) "The power with which he used the organs of the medium; the depth of his reasoning; the ingenuity and appropriateness of his applications of the text; the fund of knowledge which he manifested in his historical allusions; and the explosions of eloquence which seemed to convulse the entire physical system of the medium, let others tell, for we have already excused ourself

from the task. Suffice it to say, that the two controlling spirits of this locality—STEPHEN R. SMITH and EDGAR C. DAYTON, can speak through the organs of Mr. FORSTER with as much seeming facility as a boy blows a tin whistle; but he may be more appropriately compared to the imaginary trumpet with which the orthodox expect Gabriel to raise all the human bodies that ever died on earth, at the day of judgment.

When Mr. SMITH had finished his lecture, MARTIN LUTHER uttered another of those jewels of thought, so beautifully set in the gold of rhetoric, for which he and his medium, Miss JUDAH, are so noted. To him succeeded some spirit, through Mrs. GAY, who seemed to speak with ease and fluency; but we did not hear the matter; she being too distant from our dull ear to enable us to catch the language.

After all these, Dr. GARDNER, of Boston, Mass., arose to say a few words, but became so warmed up that he held the audience for near three-quarters of an hour. The Doctor gave us some excellent ideas, and made numerous good points, which told well on the audience. He is a spiritualist of the right stamp—fearless but dispassionate and collected. On the whole, it was a profitable day and evening to spiritualized minds.

At the present writing, (Wednesday, A. M.) our much esteemed friend and brother, T. G. FORSTER, has taken his departure for Cleveland, whence he is to proceed to other localities in Ohio, where they are anxiously waiting for him. We believe we may say that he has carried with him the esteem of all those who became intimately acquainted with him during the few weeks of his stay with us. For ourself, we can say that he seemed more like a natural member of our family, than like a stranger of so short acquaintance. We hope to see him here again in the course of a few weeks, to make Buffalo his permanent residence.

For the Age of Progress.

MR. EDITOR:—Passing down Swan street last Wednesday evening, (12th,) I was an involuntary listener to a conversation something like the following, between three "Mothers in Israel," from the Baptist Church lecture, as I concluded:

"I was perfectly astonished at the number of spiritualists in our society. I was aware that there was a few, for I had known of it for some time; but had supposed that Professor Spencer had exposed its fallacy so thoroughly that they had become aware of their delusion: but it appears not.

No, it appears that it has had rather a contrary effect, and strengthens them in their preconceived opinions; and some of them said that his lectures would do good to the cause, for he showed that mind could control mind, and that, as mind is immortal, when it is divested of the form, it can work freer and with more power than before; and therefore it can control the mediums to speak so; and instead of killing it off, it would do it good in the end.

Don't you think that, as Mr. Smith says, it proves the truth of the scripture, which reads, that God shall send them strong delusions, that they may believe a lie, in order that they may be damned?

Why, I really don't know but it is so. Sister A . . . says she went once in order to find out what it was that made her husband so crazy about it, and that so fascinated him; and she says she was so ashamed of herself that she wanted to hide her face; she was so disgusted with them, and that she would not go again; and I don't believe she will.

Did she say that she saw or heard anything very wrong or bad?

No, but then, to think that spirits should speak through that pert Miss SCOTT, and use such language as she does: why only think, she speaks sometimes an hour, and uses as good language as Mr. SMITH; and then she is only a simple country girl, 13 or 14 years of age, and has never been to school only in the country, and not much at that. It is so preposterous! And then she keeps her eyes shut all the while she is speaking; and only think—they have sometimes over a thousand people there, and the hall is full, rain or shine.

It is surprising, but I don't think many more of our society will go to see their manifestations, as they call them; but really, is it not strange that after they go once they want to go again? But I think the course that Mr. SMITH is taking, will put a stop to it.

It is strange; but it seems to be so fascinating that they cannot keep away from them, which shows that Satan is at the bottom of it all.

Yes, I think it is so, for you know that when they went to see Doct. B. . . and talk with him he quoted scripture to prove that spiritualism was true, and would not be convinced, but said he did not care what use they made of his name, as he was convinced his course was right; and so the hand of fellowship was withdrawn from him; for you know it is necessary to deal promptly with all such cases, in order to deter others.

Yes, I know it is necessary; but did they say he acted unchristian towards the committee, when they went to see him?

No, he did not, nor do they say he has since he has been a spiritualist; but you know it would not do to tolerate such things in the church, as we do not believe that our friends can come and communicate with any one after they are dead and buried.

I know they do not believe they can; yet sometimes I have thought I would like to have it so, and would like to believe it, for it seems to be such a source of comfort to those that do believe it.

I could not listen longer without being too inquisitive, so I lest them:

"Straws show which way the wind blows."

Yours, LISTENER.

Harmonial Circle.

MR. ALBRO:—I hand you two more of the brief lectures received at the sittings of the above circle—Miss SARAH BROOKS, medium.

G. H. S.

Another week has rolled into the vistas of the past, and the same friendly hearts have again assembled together to receive those divine instructions which fall, in infinite beauty, from angelic minds. May God forever bless those tender hearts, that the buds of innocence and beauty may open their interior departments to the reception of those radiant illuminations which are reflected from the Spirit-land! May immortal friends cluster around your spheres of human existence, to direct your every thought and action in the ways of truth! May your inner natures realize the sweetness and beauty of those higher spheres, with sympathy that never forgets to throw its celestial influence over every desponding soul. Immortality begins already to shine through the dark curtain of mortality, where man finds his image clothed with all the attributes of Deity. Thought can not be controlled—the mind can not be chained—but is ever reaching out for those simple and weightier truths which float by on the bosom of the ocean of immensity. From out the darkened recesses of the human soul, come eternal melodies which vibrate through the outer universe, and their echoes are lost in eternity. Nature represents God. Nature represents man. It is inherent with all the specific power and attributes of Deity; and, from the crudest formations to the highest development, the wisdoms of the Supernal One are displayed in all their uniformity and perfection. Every changing development, from the crude to the refined man, is displayed in all his interior goodness, as a living ultimatum of all beneath him. Then on! ascend the rugged acclivities of your existence, until you shall have attained the loftiest summit of material knowledge; and the next world of your spiritual being will be resplendent with a higher magnificence, and your individualized souls will gaze upward, still grasping for something beyond its noblest understanding! Be good; be happy, is the advice of your angel-friend,

JOSEPHINE.

The inclination and tendencies of mind are, to rise higher, so to ascend to greater forms of development. Mind is conjoined with Nature, and the motional principles of elaborating them into distinct spiritual and eternal organizations. Man can not yet understand a

component part of one atom which assists in the construction of his indestructible nature; then why should he wish to understand all of the changes of immortality at the single thought? Why should he scan the page of Antiquity's classical lore, when the Present is swelling in an unbounded universe of truth and God-like intelligence? Why should he ponder over the dusty records wherein are chronicled the facts and uncertainties of the intellects which belonged to that generation? Let the past be past. Let the Future come in its gradual unfoldments, but investigate the Present. If you comprehend not all which fills creation, analyze only a part; and in that analysis you will discover a world of almost incomprehensible beauty and truth.—Science, with all of its super-celestial glory and power, moves through the habitations of man, where it lends enchantment and wisdom to his divine conceptions. Religion is a world of light and parity, which rolls around the eternal universe—all of its subordinates blending the finite with the infinite—and like a mighty star, it attracts the mind to the eternal systems of super-human knowledge, and proves that nothing is lost in the vital process of refinement and progression. The finite identifies the infinite, and the infinite individualizes the finite, and science and philosophy prove that the two existences blend together, in full perfection of divine laws. They are indices of infinitude, and show to man those chapters and sentences which are inscribed in the great volume of Universal Nature. They prove the immortality of man, and elucidate with profound reasoning, that there is a strict analogy existing between the little insect imbedded in the bosom of the outer universe, to the highest qualifications of Deity. I rejoice to see you freed from all erroneous feelings to-night. I greet you with infinite joy, as ever,

DAYTON.

THE OPINION OF LEARNED SCOTCH COUNSEL ON GREYNA GREEN MARRIAGES.

We copy the following from the *British Political Magazine*, for 1781: The following opinion, it is said, has lately been obtained from one of the first advocates in Scotland relative to a marriage lately consummated by two runaway lovers, at the house of James Black, inn-keeper, at the sign of the Scotch Arms, at Springfield, in the parish of Greytna in North Britain.

"By the law of Scotland, the consent of parties to become husband and wife constitutes marriages, and it is enough that this consent is proved by writing, by witnesses, or by mutual acknowledgements, without the ceremony of actual celebration. Such marriages indeed, irregularly performed, without the intervention of a clergyman, are censurable, and formerly the parties were liable to be fined, or rebuked in the face of the church; but this for a long time has not been practised, and at any rate our courts of law never made any doubt as to the validity of the marriage, where they had sufficient evidence of deliberate consent. In the present case our consistorial court would undoubtedly hold the marriage to be good, because the consent is proved by a writing under the subscription of the parties, and of two witnesses; and I suppose the witnesses, if called upon, would swear to the fact of an actual declaration in their presence, which the parties themselves would confirm, and I presume have virtually confirmed by cohabiting together since that time as husband and wife.—But although our courts would not hesitate to find such a marriage, proved in any case falling under their jurisdiction, it is a different question, whether an English court ought to give the same decision. With regard to this I cannot take upon me to give any opinion. The clause in the marriage act declaring that it shall not extend to Scotland, certainly means that the people of Scotland are left to marry according to their own laws and forms; but whether it also means that an English couple going purposely to Scotland, in order to evade the law of England, and immediately returning as married persons, though not married according to any form of the English law, ought to have the same privilege of exemption from the statute, is a question that I should have thought very arduous, were it not for the decision pronounced soon after the marriage act, by Sir George Hay; especially as the civilians have generally taught a different doctrine. Vac. Tit. de Statutis, S. c. 14. et Tit. de Ritu Nupt. Sec. 4. Haber de Conflictu Legum, Sec. 8. But it might be attended with serious consequences to throw loose all the marriages of this kind which parties have relied on, since the decision of Sir George Hay, confirmed by the Court of Delegates, and this consideration I hope may operate in the present case."

For the Age of Progress.

Ira Davenport and his two Sons, in Rochester—Strong Orthodox Excitement in Consequence—"Joselina" and "A Hater of Humbug"—Expose the Fraud—Their Testimony Considered and the Truth Vindicated.

MR. EDITOR:—Truth and justice alike demand that when character is foully aspersed, and fabrication exhibited as sober reality, that some one should vindicate the right and expose the attempted imposition. That Spiritualism should meet with bitter opposition, is a matter that need surprise no one who is at all acquainted with the history of human development and experience; but, that men claiming a respectable position in society, should condescend to cast aside all the dignity of manhood and stultify themselves before the public by exhibitions of rowdiness and unblushing falsehood, is a matter on which a pardonable credulity may be manifested.

These remarks bring us directly to the subject on which we wish to comment. A writer, over the signature of "Joselina," in the *Rochester Daily Tribune* of 10th inst. has favored the public with a two-column article which he characterizes "Spiritual Humbug Exposed." The first night of the *seance*, given by Ira Davenport and his two sons, in the Old Temperance Hall, State street, is the one of which this would-be critic, philosopher and historian, attempts to give an exposition. Under the guise of a profession of a high regard for "the Bible" and "Jesus of Nazareth," he proceeds to unblushingly proclaim as truth, that which every honest man knows, in the main, to be false. As a specimen of his crudities and his senseless platitudes, we will here introduce one or two of his introductory periods: "This *new principle* of religion, this new means of working out a salvation to the souls of men was here to be made manifest to mortals in darkness, (true enough in one sense, for example, *Joselina*.) through their chosen disciple and his young accomplices, and the Bible, that oracle of Divine Wisdom, to which the sages, savans and divines of centuries before and since the days of CASSANDRA, have resorted, as the ancients, to the oracles of Delphi, to learn the true relations existing between God and man, was in part to be repudiated and cast aside, and in part to be acknowledged and received. And Jesus of Nazareth, the reputed, the true and beloved Son of God, who allowed himself to be made a sacrifice, that a suffering world might be redeemed was, by spirits who work in darkness rather than light, to be proven to be but a man, whose spirit was the spirit of a man, whose powers were but the powers of a man, whose works were nought but the works of an exceedingly good and great man."

We will pass by this fictitious programme, which was not "in the hills," and ask the "critic" for an exposition of his "new principle of religion" that works out a salvation "to the souls of men." Again, it would undoubtedly interest many historiographers, &c., to be informed of the course of reading by which the new discovery in historical literature was made, that "the sages, savans and divines of centuries before and since the days of CASSANDRA, have resorted to the Bible as the ancients to the oracles of Delphi, to learn the true relations existing between God and man"! How very classical to introduce Cassandra from the dreamy realms of Grecian Mythology! And what erudition it displays to be enabled to inform a "world lying in darkness," that for centuries before Apollo was enamoured by her witchery; aye, and for centuries too, before the Bible existed, that the "divines," &c. resorted to that "oracle of Divine Wisdom" "to learn the true relations existing between God and man!" Will "Joselina" enlighten us of his authorities? Does he find that fact recorded in Herodotus, Homer, or where? We have the best authority for the assertion, that the canon of the Old Testament scriptures was not completed till at least five hundred years after "the days of Cassandra," at which period Ezra, the Scribe, collected and restored the Old Testament scriptures "which had existed before only in separate parcels, and had suffered much from the ignorance and carelessness of transcribers." (Vide Townley.)

Now, to which of these "separate parcels" which had "suffered much," &c., did the "sages, savans and divines" resort? "Joselina," your creative genius is too great for "sober history," and it will require "forty or more affidavits" from "our most highly respected and honorable citizens," before any part of your "history," past or present, will be accepted without "many grains of allowance."

But, we must now pass along to the "living present," and see how much more reliable is our "historian" in dealing with modern events:

in which task we shall have occasion to call in another witness who has made his appearance since we commenced to write—in the *Rochester Daily Union*—over the very euphonic *nom de plume* of "A Hater of Humbug," as both of these "worthies" write of events which happened on the same night. For the sake of abbreviation, we will use the initial letters "J." and "A." to represent the two authorities. "J." informs us, that "a table about three feet in width by four in length was placed in the centre of the room, on which were arranged speaking trumpets, bells and a violin. The two young men above alluded to (mediums) were then seated, one at either end of the table. Mr. A. C. W. of this city was then selected—he being a skeptic—to sit at the table with these young satellites, to watch them, and, if possible, to test the truthfulness of the representations of the things about to be done. Mr. A. C. W. took the hands of each of the boys within his own, (he being seated at the side of the table,) and placed either foot on the feet of the boys. A large circle was then made by the persons present by joining hands around the table to prevent skeptics, &c. from approaching the table.—The room was then darkened, and in a few moments Mr. A. C. W. had the pleasure of having his knuckles rapped by a trumpet and bells. A trumpet was placed upon his head, then upon his arm, and afterwards upon his shoulder. Mr. A. C. W. then requested the spirit to place its hand upon his face, which was not done. During all this time the occasional ding of tea bells and sounds from the violin, as though that instrument was being thumbled were heard. The question, 'what spirit is present?' was then put. The response came, 'The spirit of John King of Buffalo.' Various questions were then put by Mr. A. C. W., all of which were answered except such questions as were really test questions, which were not answered."

We are happy to be able to assent to the above narration as a true statement of facts, excepting that embraced in the last period. The only request made and not answered was, the request to have the spirit "place its hand upon his face." "A." however, asserts that the gentleman above named was selected "not by the skeptical party present," and informs us that an "unbeliever" was afterwards chosen to "take the chair." Both of these "authorities," however, forget to relate the fact that whilst the boy-mediums were tightly held, hands and feet, the instruments and bells were floating round the room at an elevation considerably above the heads of the party, were constantly being 'thumbled,' &c., and frequently lowered, and brought in contact with the heads, limbs, &c. of those sitting outside the "circle."

Then, again, neither of these "critics" have alluded to the fact, that a brilliant light gyrated about the end of the room, with such rapidity and at such an elevation as to forbid the supposition that any earthly hands had anything to do with its motions or production. Equally at fault are these gentlemen in their attempts to explain the voices which emanated from the trumpets. "J." indeed seems to have overlooked the fact that two "spirits" spoke through these instruments, and caricatures the performance as a "poor attempt" at the "Irish brogue," "German tongue," "American or English," and then volunteers the following reckless solution: "In fact there was not a person present, whose ears were accurate in detecting sounds, but felt ready to swear that the voice represented to be of the spirit, was none other than the disguised voice of the medium."

Now, we would ask, what credit should be attached to a writer who affirms that every one present was ready to swear to his averment, when he has never taken the pains to ascertain the opinions of even a moiety of those in attendance? Of this fact we know, and put it on record as proof of "J.'s" recklessness and incredibility. No, no, "Joselina," people outside of your circle of acquaintance are not so ready to "swear" to that of which they know nothing, or against their honest convictions, as you seem to imagine! Truth is more sacred than to be sacrificed at such an altar of bigoted meanness."

After informing us that A. C. W. "gave up his seat unable to account for the cause of the strange phenomena," he proceeds to induct "B. M. Hawks, Esq., our friend and attorney in the Arcade," into "the seat vacated by Mr. A. C. W., that the matter might undergo a satisfactory test." Of course the "matter" was not satisfactory that an honest man—a skeptic too—and known to probably every one in the room—should avow his inability to account for the "strange phenomena." "J." next proceeds with his narrative as follows: "Mr. H., as did Mr. A. C. W., placed the hands of these young mediums within his own, and his feet upon their feet, when the room was again darkened. Almost immediately

after the room was darkened the ding of a tea bell was heard at the right hand of Mr. H., and near the surface of the table, then higher; afterwards the bell lowered, *continually ringing*, or setting forth its ding-dong until it touched the right hand of Mr. H., leaving upon the said hand a moisture *supposed* to be of the breath of the young medium at his right hand." It will be borne in mind that *all this time* "our friend and attorney in the Arcade" had "the hands of these young mediums within his own, and his feet upon their feet!" And we may further add, that a compact circle was formed by joining hands around the table so as to prevent ingress or egress. The paragraph from which we quote thus proceeds:

"The next manifestation of the spirit of this Irish-Germano-American, Mr. King, through the medium at the right, was the production of sounds from a guitar, similar to the sounds produced when the strings of the instrument is thumbed, but not so sharp and clear. While these sounds were being produced, Mr. H. let go the hand of the medium on the left and moved his hand gently but quickly toward the spot on the table from whence the sound emanated—and as he supposed caught a spirit. Mr. H. then spoke and said: Gents, you may strike a light as quick as you please, I have a spirit. A light was struck, and *mirabile dictu*, Mr. H. had his hand clenched in the hair of the young medium—the young medium's nose on the strings of the guitar—caught in the very act of playing upon it with his nose!"

If this appeal to human credulity is accepted as truth, we shall begin to think that those who are so loud in their affirmations that they cannot be "humbugged" are, verily, the most credulous beings in the world. Did the "young medium" play the bell with his nose? Or did he have hold of the handle with his teeth? How about the "moisture" on the hand of Mr. H. "supposed to be of the breath," when the bell interred betwixt the handle and the said hand? Then, again, when tightly held by the hands how did he manage "*almost immediately* after the room was darkened," to snap up the bell in his teeth, and to keep it "continually ringing" sometimes "near the surface of the table, then higher, (how much higher? It sounded as if several feet above the table,) afterwards the bell lowered?" And, yet, with "ears" as we suppose, "accurate in detecting sounds" and being in such proximity to the boy, he did not dare to proclaim his discovery! The eventful time had not yet come. The "young medium" had not yet sufficiently poked his nose into the trap which was to expose the humbug. We might here interpose a great many other questions, the answers to which would involve J.'s narrative in inexplicable difficulties, and show the impossibility of its truth; but we prefer to dispense with this mode of exposure and let the gentlemen narrators, expositors and haters of humbug, do their own talking, as much as possible, as they have evidently written without concert, and have thus innocently become the Judas and Peter for each other. Thus, "A Hater of Humbug," in writing of this same scene, tells us, that "the silence was broken by another *twitch* of the bango strings, followed up quickly by a loud voice from the gentleman in the chair crying, 'I've got the man! I've got the man!' Now, here are men claiming *par excellence* to possess "ears" "accurate in detecting sounds, one of whom hears the sounds, "gents, you may strike a light as quick as you please, I have a spirit;" and the other hears a "loud voice" "crying," "I've got the man! I've got the man!" and at the same time seems not to have seen the "nose on the strings of the guitar." Would a "hater of humbug" be likely to leave out such a telling circumstance, if it were true? Again, he tells us that after a light was struck "our friend in the chair was grasping one of the "mediums" by the hair of his head," and "the fact was made known that the mediums *lips* had been performing on the banjo!" What wonderful harmony of statement!

The truth is, as any one may see by the testimony of these two disinterested witnesses, that this whole expose is a sheer fabrication, excepting so much of it as states that "our friend and attorney," was really discovered, on the introduction of light, with "his hand clenched in the hair of the young medium." And it is also true, though not mentioned by these expositors, that the first intimation the audience had of the fact came from the "young medium" himself. The most charitable construction that can be put on "H.'s" conduct is, that he was very much excited, and at the same time being extremely anxious to

expose the humbug, he resorted voluntarily or otherwise, to this method of making known his superior powers of detecting fraud. That it was a most miserable abortion, and utterly failed to make the least impression on the greater portion of those present, we can testify and substantiate. Had we time and space at command, it would be very amusing to pass in review the whole of J.'s narrative, as it is one of the most salient productions which have lately appeared. He favors neither Beecher nor Mahan; it is neither the 'Devil' nor 'Odyle'; he even seems to discard Matheson and his table machinery; it is "this new humbug" and nothing else, as he frequently and classically informs us. He seems, indeed, to be so ignorant of the subject on which he so flippantly dilates, as not to know that it is an admitted scientific fact—by some of the first minds of the age—that the phenomena of "table moving" and the moving of "ponderous bodies" &c, is a verity which can only be explained by supposing the existence of a newly discovered imponderable force, or referring the solution to some super mundane intelligencies.

But we will let this matter pass, and hear what "Joselina" has to say on the *modus operandi* of the last attempt which he describes. It will be remembered that he is detailing events which happened in the dark; but he is as minute and positive in his statements as though he were a veritable owl. After describing the forming of a circle, &c., he says:

"This arrangement entered into, the room was darkened, after a few moments' delay, it was discerned that forced currents of air were moving from the centre of the space—then came speaking through the trumpets; finally, one of the trumpets struck one of the persons in the circle and fell upon the floor. This trumpet was picked up by Mr. C. of Attica, who placed the same on a seat behind him. The other trumpet fell upon the floor within the circle. The guitar and violin were next in order; from these emanated those currents of air, and sounds, such as those made when a person thumbs these instruments. These instruments seemed to be in motion, sometimes above the heads of the circle; at others, in front, both above and below their heads; the sounds, however, sometimes seemed to be back but over the circle."

Now hear how philosophically our critic and narrator deals with the above. He continues:

"This latter sound was produced by the boys, and the girl who *stole in through the circle*, by raising the instruments above the heads of the circle, and while there being swung rapidly around and thumbed."

Only think of the "boys and the girl" (we saw no girl in the circle at any time, and we are positively assured that Mr. D. had no daughter present,) stealing through the circle and *thumbing* the instruments, whilst they were being *rapidly swung above* the heads of the circle! Whether the trumpets were "swung rapidly around," and spoken thro' at the same time, whilst they were "above the heads of the circle," we are not informed. Well, "Joselina" must think that these are pretty *tall* boys to "play such antics before high heaven," and not be caught in the act! *The boys were always in their seats on the re-appearance of light.* Large arm chairs, brought close up to the table, are not the most convenient either for rapid displacement, and the performance of quick evolutions on the part of the "boys." But, the narrator proceeds to inform us of still further revelations made by three worthies in their "stocking feet," the "Shadreck, Mesheek and Abednigo" of this "fiery furnace" of "humbug." He says:

"While the *spirits* were going through this latter performance, Mr. G., Mr. H. and Mr. C. in their stocking feet, gained admittance to the open space, by consent of two 'skeptics' who were joined hand in hand in the circle. Mr. S. on one side felt one of these instruments to swing very near his head, but taking another step forward, he struck one of the mediums, who sprang to the table and hallowed, 'I'm here.' Mr. H. on the other side followed the sound of another instrument, and would occasionally bring his cane in contact with both it and the persons swinging it. Mr. C. moving around to the opposite side of the space, came in contact with the table, at which he stood for a few moments and found that at no time while he was there was there but one of the mediums at the table, and this one would speak and say, 'I am here,' step to the other end of the table, change his voice and say, 'I am at the table,' thus giving the audience to understand that two persons were at the table.—Also, that while at the table he would *continue to swing an instrument, thumbing it as it swung.* The mediums finally betook themselves to their seats, the girl [take note—no girl was present!] slunk out of the circle, and the Messrs. H. S. & C. moved out as best they could, when a light was struck, and search made for the fallen trumpet."

What a pity that Messrs. "H. S. & C." should have let such an opportunity for immortal honors pass by unimproved! There was the vacant chair that one of the two might have occupied, whilst the boy was absent on special business. There was "C.," who stood at the table, by the "old arm chair," for a few moments, and he was not even sufficiently *tired* of the performance as to accept of a seat. Now, had "C." only sat down and sung out with a loud voice, "I'm here," or rapidly swung the said chair above and over "the heads of the circle," whilst H. and S. had each "caught a tartar," there would have been exhibited to the wondering gaze of the gaping crowd, such a finale as would have instantly called in requisition their services as detective police; (supposing, of course, that they are not now in better business,) and besides acquiring this distinction, they might have had the pleasure of materially contributing something towards allaying the unnatural interest on a subject fraught with such evil consequences to the race. But, alas! the opportunity has past, and it can never return! That "tide in the affairs of men" was not "taken at the flood," and therefore it will neither lead to fortune nor fame.

"J." next informs us that at "every attempt" at an investigation these "same mediums were detected in their fraud;" but, as if suddenly recollecting that he had previously asserted that "A. C. W. gave up his seat unable to account for the strange phenomena," he favors us with the following exhibition of his logical powers:

"It is true that I have already stated that after the first test Mr. A. C. W. was unable to explain the whys and wherefores of the manifestations, but when we take into consideration the fact that Mr. A. C. W. was strictly enjoined not to loose his hold of the boy's hands and feet, and that he did not so loose his hold, and the fact that the medium was afterwards, and under the same circumstances, caught in the act of using his nose and teeth to produce these sounds, from the clearest principles of justice and reasoning, we must conclude that the first test, like the second, was a fraud, an imposition, a humbug."

It will be observed, that we are now informed, for the first time, that the medium was discovered, not only in the act of using his nose, but his *teeth*! And, as to the logic, we should prefer to be more consistently logical by stating the question thus: As A. C. W., an honest skeptic, and equally intelligent investigator, was unable to account for the "strange phenomena," therefore, the statements put forth by "J." as the experience of his friend "H."—being disjointed and evidently untrue—are, according to the "clearest principles of justice and reasoning," unworthy of credence, and must be considered "a fraud, an imposition, a humbug." But, "J.'s" narrative now draws to a close; and he shows by his speech, as we think, that he has "stolen the livery of heaven to serve the devil in." He would have us believe that he has a high regard for the work of God—the Bible, by the influence of which a high sense of honor, each day more and more for the four centuries last past, has been infusing itself into the race to which we belong; that is, the race to which "Joselina" and Co. belong. The question is, what was the sense of honor four centuries ago, which has daily expanded up to the present time, and now only exhibits itself in such infinitesimal proportions? Talk of the divisibility of matter! Let the question for moral mathematicians henceforth be, the divisibility of the sense of honor.

"J." has at length reached the climacturate of his performance; and he tells us that the so-called spiritual manifestations is the "most bare-faced of all iniquities practiced among men since the arch-fiend first scaled the walls of Paradise."

O, "J." how rich is your knowledge of history! He tells us next that this humbug has worked wonders, calls upon the law to punish fraud, and seems to think it necessary that his statements may, possibly, require backing up by some affidavits. Hear him in his closing sentences:

"Skepticism has gained more ground through a belief in this humbug than by all other agents beside. It has become a hobby. It has become a profession to many to eat out of the poor their hard earnings, by a demonstration of this species of jugglery."

It has invaded the circles of many a pleasant home, and turned its most secret cells to pools of desolation and spiritual gall. The tests above set forth, are the only ones that have been successfully treated, and we are prepared to say to the world, yea, more, to *swear it*, that the above

statement of the tests made that evening are true. Forty or more affidavits will be given when called for from the right source, embracing, as they will, the affidavits of many of our most highly respected and honorable citizens. If these manifestations were first made manifest in Rochester, to Rochester is due the honor of having dared to fathom their depths, of having found the mystery—of having exposed the fraud.

New York is to be the grand centre of operations of this party, during the coming months—may she, like Rochester, fully investigate the matter, and if there be law to punish fraud, let it then and there be enforced."

Now, "Joselina," be it distinctly understood that we call upon you to produce your affidavits. If we have "forty or more highly respected and honorable citizens" who are willing to stultify themselves by swearing to your asseverations of what happened in the dark, we shall think that our hitherto good city has suddenly reached a depth of depravity unknown since the days of Cassandra. If necessary, we can show that there were only about fifty persons in the room at the time referred to—at least two-thirds of whom, we should judge, were believers! But, no matter, give us the affidavits, or stand morally convicted of falsehood and slander.

We must now leave the subject, but will return to it again, next week, when we shall give a brief history of the subsequent occurrences, which appear to have had no "Joselina" to chronicle their wonders, or expose "the fraud."

Yours, truly,

Rochester, Dec. 15, 1855.

J. Bowser

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The Moral Influence of Success in War!

Or, what feelings are excited by its Triumphs among the Victors.

How the Press of England receives the news of Victory. These events, says one editor, more self-composed than the rest, have undoubtedly made many of our British journalists lose their wits with joy. Newspapers never were more frantic, and newspaper writers never were more crazy. It can not be denied that the *Times* has exhibited symptoms of decided insanity, and the *Daily News*, with its head completely turned, declares that "England is drunk with mental intoxication."

Our journalists, have indeed, become so perfectly drunk, that not for all the world would we be held responsible for their recent inspiration. They thunder against Russia as if Russia was a remorseless brute.—They cry aloud for a special day of blessing that the Almighty may have all the praise of the bloodshed! They think the hour has come to sweep Russia from the face of the earth, unless Russia will crawl at our feet and sue for mercy. And all this is said in proud, haughty, arrogant, supercilious and vain-glorious language, without one spark of sympathy for a brave but fallen foe, and altogether regardless of the magnanimity of the great in the hour of victory. The tone and temper of the newspaper press would convey to posterity the degrading notion that England had no finer soul than that pugilistic bantam which, after scratching out the eyes of its neighbor, ascended a dunghill to crow and proclaim its sovereignty.

A city in ruins, streets burning, mines exploding, death hurrying out from a thousand batteries, human blood flowing like a river, and infernal passions let loose to rend and destroy, are spectacles that ought to make the victors mournful, generous and just.

The popular feeling at the news of Victory. The *London Empire* thinks the people much more sober and self-constrained than the editors, in their manifestations of joy at the fall of Sebastopol; but a few extracts from the papers in different parts of England, will show even the latter well nigh mad with exultation, more like the descendants of old Thor and Woden, than disciples of the Prince of Peace.

In London "the great guns were fired in the presence of a large assemblage, and scarcely had the last gun been discharged, when one general shout of exultation arose from the crowd for several minutes, with waving of handkerchiefs and throwing up of hats."

In Liverpool "the merchants sent up a hearty cheer; the church bells in town and country were set ringing; flags were hoisted on the Exchange, Custom House, on the shipping in the port, and on the various public buildings, as well as a large number of private houses. That morning guns were fired from the batteries, more flags were hoisted in the town, and the bells of the parish church rang merry peals, which continued without intermission throughout the day."

In Derby "the news spread like wildfire, and the greatest excitement prevailed, the bells of several of the churches sending forth merry peals. Copies of the despatch were printed and circulated; and, on the facts being stated, cheer after cheer rent the air in honor of the glorious victory. After dark, on Monday, fireworks were let off, and the streets were crowded with people until nearly midnight."

In Leicester, the intelligence was communicated to the audience at the theatre, and was received with loud cheers.

In Manchester, peals of bells were rung from the churches, and a great number of banners were hoisted from public and private buildings in honor of the event.

In Bristol, the bells from various city churches sent out a merry peal till after midnight. The arrival of telegraphic despatches and the particulars in the *Times* increased the excitement. Flags were hoisted at the Council-house, Guildhall, Exchange, Athenæum, and other buildings; the shipping was gaily dressed out, and at intervals throughout the city there were discharges of artillery and bell-ringing.

At Sheffield, "handbills containing Lord Panmure's announcement, were read aloud, amid crowds of people, who burst into the most enthusiastic cheering as the successive sentences fell upon their ears. Bands of music struck up, 'The Red, White, and Blue,' and were followed about the town by immense masses, who vociferously joined in the chorus.—This was succeeded by the thumping of tins and kettles, the letting off of fireworks and deafening hurrahs. Banners were displayed from numerous windows. Indeed, the joy of all classes was unbounded, and every available method of showing it was resorted to."

In Exeter, "never since the great peace, had the city been in such commotion. The streets were thronged, the church bells were rung, bands of music were engaged, and every means taken to express the joy of the inhabitants. Persons from the surrounding districts flocked into the city and added to the general excitement. Every place of entertainment was thronged, and nothing was heard but expressions of admiration at the gallantry of the English army and their allies."—*Advocate of Peace*.

A Proof of "Ab Extra" Intelligence.

We recently received through the Post Office a letter enclosing a closely sealed or rather tightly pasted envelope, on which was written, "*Questions for the Spirits to answer*," accompanied by a request that we would submit it to some medium for an answer to the contents. Not being able to attend to such requests ourselves, we passed it into the hands of our friend, Dr. Gardner, who subsequently left it at the rooms of Mrs. Coan, 46 Eliot street. Shortly after, while Dr. G. was present, Mrs. Coan's hand was moved to write the following:

"I will answer these assertions, as they are not questions.

The friend says that the spirits of the 5th sphere and first circle say that public mediums are controlled by low spirits, and it is their object to lie and cheat. Now, I say it is not so.

He next asserts that the spirits say that they are controlled by devils of Bible times. It is not so.

He says these assertions can not be answered him; but I have answered him.

DR. WOODWARD."

This was written inverted, and very rapidly, so that Mrs. C. was not aware of its purport, until she turned the paper around and read it. She was naturally very much surprised at the first declaration, since the envelope was endorsed "Questions," etc., and, with Dr. G., felt some curiosity to know the contents. The envelope was returned to our care unopened. We addressed a note to the individual who had sent it to us requesting an interview, so that the envelope might be opened in our presence. A gentleman called upon us a few days subsequently, stated, that he was the writer of the contents of the envelope, and gave us permission to break the seal. We did so, and the following are the contents:

"I am told by spirits of the 5th sphere and 1st circle (as they say,) that all public mediums are controlled by low spirits; also that they are at all places, and their whole object is to lie and deceive.

Also that they are the same devils of Bible times; that they care not who they injure or make crazy, if they are opposed by the truthful.

Also, that they are yet to be controlled, low spirits, by the higher and progressed.

Is this truth? Give a positive answer or none. My mind is that you can not give an answer."

Here is conclusive evidence that the contents of this tightly sealed envelope were correctly perceived by *some intelligence*, which intelligence guided the hand of Mrs. C. in writing the above. What was that intelligence, if not what it purported to be—a spirit?

The only solution Mr. Mahan gives of like cases, is that the medium perceives by *clairvoyance* what is written. In this case, there was not only *perception*, but *mental action*, in framing the replies. Of neither of these, it appears, was Mrs. C. conscious—her hand being used mechanically. That she could perform such *mental acts*, and *not know it*, is irreconcilable with any theory which makes *mind* conscious of and responsible for its own actions. The intelligence, therefore, can not be traced to her mind, nor, for similar reasons, to the mind of any other person visibly present on the occasion. It moreover *claimed* to proceed from a *disembodied* mind using her hand as the instrument of communication—from a spirit, who gave his own individual name, instead of hers, which would be likely to have been given, had her own *personality* been active in the matter. Now, we ask, why, in the name of common sense, must not this claim stand good?—*N. E. Spiritualist*.

Spiritual Healing.

The following narration is given in a recent number of the *Spiritual Telegraph*, by Rev. J. B. Ferguson, of Nashville Tenn. The medium through whom these phenomena were exhibited is a young daughter of Mr. Ferguson, fourteen years of age.

"At the close of the last session of her school in June, she and a younger sister and brother were sent on a visit to our friends, in Maryville, Ky. Her mother expected to have followed in a few days, with a view of spending the summer at that hospitable mansion of tried friendship. She was detained by sickness. After a delay of six weeks, we were enabled to visit them, when to our surprise we were informed by every member of the family, of the following wonderful manifestations through our own child.

While the family were seated in the parlor in conversation upon the probable sickness of the country, Virginia suddenly and unexpectedly to all, came under spiritual influence; assuming with much dignity and pleasantness the character of a physician; alternately addressing them in what appeared Indian dialects and English, and otherwise entertaining and astonishing all present. At this time a negro boy came in from the field, complaining of a severe pain in the shoulder, and inability to use his arm. She instantly took hold of him, and described the circumstances under which he had been injured; relieved him by hard but comparatively painless manipulations. She then called for a clean cup and spoon. She required it to be washed in the presence of all. No one anticipated, or could anticipate what she intended. She took the cup, and with the spoon seemed anxiously mixing some liquid. After a few moments she held it before their astonished gaze, when it was seen to contain a mixture of the consistency of thin paste, oily to the touch, and of dark color. All were satisfied, for all was conducted in the broad daylight, and without moving from their presence. She added some water, and gave to every invalid on the premises, each one of which described its taste, some of them not having witnessed and not knowing how it was produced. This was repeated every day for two weeks; each invalid but one has recovered; and the boy who could not lift his hand, as if the arm were dislocated, was made in a few hours to raise it as readily as the other, and any heavy weights, such as chairs upon it, outstretched.

When these things were related to me, despite my experience, I confess I could not believe. The most reliable men and women I had ever known in all my intercourse with mankind, and simple-minded negroes and children, were the witnesses. I heard with surprise, and strove to be incredulous. In the midst of my disturbed reasoning upon what was related, she came into the room, and at once our friends said, "Be quiet and you will see." Her mother was sitting near me, quite feeble, and was evidently somewhat alarmed at the appearance and manner of Virginia. She spoke with a most impressive dignity and sweetness of manner, and seemed to remove the very atmosphere of fear. She spoke of herself as a second person, and her mother instantly recognised her spiritual guides. She gently manipulated her mother's region of the lungs; gave directions to myself and others as to the necessity of an upright posture of the body for health, and having engaged the attention of all, called for her cup and spoon. In our presence she made a colored liquid with no materials near her, apparently from the atmosphere; and an ointment which she used on the neck of a neuralgic gentleman present. We saw, we felt, we tasted. We were not, for we could not be mistaken. This we witnessed every day for a week, until every invalid save one was restored. If it is esteemed necessary to refer to names, I would mention W. D. Meriwether, Esq. and his mo-

ther Mrs. B. Meriwether, Mrs. King and daughter, Mrs. Williamson, and the servants of the family.

She is now with us at home; goes regularly to school; we never suffer her to be asked to submit to this influence; but almost every day, some one comes in, unconscious of her powers, for whose benefit she is made the subject of this influence, and always for the benefit of the sick. Her mother is again restored.

I have no comments to make on this brief narrative. It is beyond my comprehension, confounds my ignorance, but excites my hope. I believe my senses, therefore have I spoken. Of her I have only to say, that from a child she has been devotional, cheerful, truthful to an eminent degree; loved by all; of good mind, but nothing above girls of her age, certainly deficient in what is usually called talent. She was born in February, 1841; is a child in all her tastes.

Slavery and its Extension.

LETTER FROM FRANCIS P. BLAIR.

SILVER SPRINGS, MARYLAND, }
December 10, 1855. }

To Messrs. Daniel R. Goodloe and Lewis Claphane, corresponding Committee of the Republican Association of Washington City, D. C.:

Gentlemen: Having relinquished political employment, and, to avoid encountering again its anxieties, addicted myself to country life, I am constrained to decline your invitation to join the Republican Association of Washington City, although tempted by the honor of becoming its presiding officer. Yet I feel it my duty to say, that in the main I concur in the aims of the Association. To exclude slavery from the territories of the United States, and to rebuke the violation of the compromises which were made to stand as covenants between the slave and free states to effect that exclusion, are, in my opinion, the most important improvements which have engaged the public mind since the revolution.

The extension of slavery over the new territories would prove fatal to their prosperity; but the greatest calamity to be apprehended from it is the destruction of the Confederacy, on which the welfare of the whole country reposes. Every conquest of this element of discord, which has so often threatened the dissolution of the Union, increases the danger. Every surrender of the free states invites invasion.

The cause which your organization is intended to promote may well draw to its support men of all parties. Differences on questions of policy, on constitutional construction, of modes of administration, may well be merged to unite men who believe that nothing but concert of action on the part of those who would arrest the spread of slavery, can resist the power of the combination now embodied to make it embrace the continent from ocean to ocean.

The repealing clause of the Kansas bill is predicated on the nullity of the clause in the constitution which gives Congress the power "to make regulations respecting the territories" of the United States. Yet nothing is clearer in the history of our government, than that this phrase, giving power to Congress "to make regulations respecting the territories," was meant to give it the power to exclude slavery from them.

Mr. Jefferson's resolutions of 1784, declaring "*that there shall be neither slavery nor involuntary servitude in any of the States*" laid off in the western territory, was subsequently renewed in the Congress of 1785, which added "*that this regulation shall be an article of compact*," and it was so voted unanimously by the delegates of eight States out of twelve.

It was passed by the unanimous voice of all the states by the Congress of 1787, which sat contemporaneously with the convention forming the constitution, and that constitution gave Congress the power "to make regulations respecting the territories," and moreover affirmed the validity of "the engagements entered into before the adoption of the constitution," by the confederation—one of which engagements was that made by the regulation excluding slavery from the territories. Thus the Congress of the confederation and the constitution united in giving a double sanction to the exclusion.

The first exerted the power of enacting Mr. Jefferson's interdict of slavery in the territories then held by the United States, to which it had previously given an impressive sanction by adding, "this regulation shall be an article of compact," &c; and the convention guaranteed this "engagement," entered into under the confederation, by declaring it "valid," and employed the same terms, "regulation of the territories," to trans-

mit the power here erected to future Congresses. In the face of this history, and the letter of the Constitution granting the power to make whatever regulations it deemed fit respecting the territories of the United States, the authors of the Kansas and Nebraska bill deny the constitutionality of all the regulations which exclude slavery from the territories, and set at naught all the precedents that confirm them, which have followed in an interrupted succession, from the foundation of the government.

The other clause in the constitution, empowering Congress to pass laws to prevent the "migration or importation" of slaves after 1808, shows the fixed purpose of the founders of our Union to limit the increase of this evil. The consequence was an inhibition, which prevents a South Carolina planter, who has slaves in Cuba, from bringing them to his home plantation; and to remove this obstruction to the increase of slavery within the Union, and open Africa to supply the demand made by the new act, the Northern nullifiers are already called on by their Southern allies to lend their aid; and certainly those who embrace Mr. Calhoun's doctrine, as stated by Mr. Douglass, that "every citizen has an inalienable right to move into any of the territories with his property, of whatever kind or description," the constitution and compromises notwithstanding, can hardly refuse it. It was on the annexation of the Mexican territories that Mr. Calhoun asserted this principle, to unsettle the fixed policy of the nation, beginning with the era of the Declaration of Independence; and he applied it alike to the compromises of 1820 and 1850. Mr. Douglass thus sums up the position taken, and the result:

"Under this section, as in the case of the Mexican law in New Mexico and Utah, it is a disputed point whether slavery is prohibited in the Nebraska country by valid enactment. The decision of this question involves the constitutional power of Congress to pass laws prescribing and regulating the domestic institutions of the various territories of the Union. In the opinion of those eminent statesmen who hold that Congress is invested with no legal authority to legislate upon the subject of slavery in the territories, the eighth section of the act preparatory to the admission of Missouri is null and void, while the prevailing sentiment in a large portion of the Union sustains the doctrine that the constitution of the United States secures to every citizen an *inalienable right* to move into any of the territories with his property, of whatever kind and description, and to hold and enjoy the same under the sanction of law. Your committee do not feel themselves called upon to enter into the discussion of these controverted questions. They involve the same grave issues which produced the agitation, the sectional strife, and the fearful struggle of 1850."

From this it appears that the compromises of 1820 and 1850 involve the question of the validity of the law of Mexico excluding slavery from the newly-ceded Mexican territory, and the law of our own Congress excluding it from that north of the line of 36 30. Mr. Douglas' Committee Report recommended, that as

"Congress deemed it wise and prudent to refrain from deciding the matters in controversy, then, either by affirming or repealing the Mexican laws, or by an act declaratory of the true intent of the constitution, and the extent of the protection afforded by it to slave property in the territories, so your committee are not prepared now to recommend a departure from the course pursued on that memorable occasion, either by affirming or repealing the eighth section of the Missouri act, or by any act declaratory of the meaning of the constitution in respect to the legal points in dispute."

These passages are quoted to show that the issues made by Mr. Calhoun, as to the constitutionality of the two Compromises of 1820 and 1850, were expressly left open for judicial decision, by the committee, who nevertheless swept away, by a clause subsequently added to their bill, not only the Missouri Compromise of 1820, but also the Compromise of 1850, which left untouched the Mexican laws prohibiting slavery in the ceded territories, and which Webster, Clay, Benton, and all the leading lights of the Senate, (with the exception of Mr. Calhoun,) pronounced valid, and an effectual restriction.

This repeal was the adoption of Mr. Calhoun's nullifying doctrine *in extenso*. The power of Congress to make laws excluding slavery forever from its territories, as such; was denied, and all the territories were opened to slavery, on the ground of the "inalienable right" of every citizen "to move into any of the territories with his property, of whatever kind or description," and the law of squatter sovereignty was superadded, and

substituted for the sovereignty of the United States over the public domain. Thus fell, at the dictation of Mr. Atchison, supported by the coalition effected between the Whigs and Democrats of the South, under the pressure and through the intrigues of the Nullifiers, Mr. Jefferson's noble principle, endeared to the country both for its moral grandeur and political wisdom. It is the first thought uttered in the Declaration of Independence, and to the denunciation of the King of Great Britain for the crime of bringing slavery to our shores, it adds, as the deepest aggravation, that "he has prostituted his negative for suppressing every legislative attempt to prohibit or to restrain this execrable commerce."

The first legislative attempt to restrain the progress of the mischief which the King of Great Britain visited upon this country, was Mr. Jefferson's resolution excluding slavery from the territory of the United States in 1784—the next was that introduced by Rufus King, in 1785—the third that of Nathan Dane, in 1787—all receiving the vote of two-thirds of the states of the confederacy, and the last the unanimous vote.

The fourth movement was that of the convention in the constitution itself, providing against the importation of slaves after 1808, declaring the binding validity of the engagements entered into by the Congress of the confederacy on the government of the United States, to exclude it from the territory, and securing to the new government the power of making similar provision for future acquisitions of territory. The fifth regulation to restrain the progress of slavery was that of the Compromise of 1820—the sixth, that of 1850.

It is remarkable, that although these great measures had their origin with Democratic leaders, Federal and Whig leaders of greatest renown united in their support. The constitutional provisions on the subject, had the unanimous suffrage of all the illustrious men in the convention who framed the Constitution of the United States; and from the silence on the subject in the State Conventions called to ratify the Constitution, it may well be presumed that these also were unanimous in their approval of what had been done under the confederacy, and in the new Constitution to restrain the introduction and limit the extension of slavery.—And may not men of all parties now unite to restore what the patriots of all parties, during the first seventy years of our government, contributed to establish?

The work of restoration is simple and easy, if the men who abhor the late innovation on the long-settled policy of the nation can be induced to relinquish petty differences on transitory topics and give their united voice, in the next Presidential election, for some man whose capacity, fidelity, and courage can be relied upon to oppose the issue which the present administration has made to control it. The contest has grown out of presidential aspirations. The decision of the people at the polls, in choosing a chief magistrate, will end it. Senators will easily comply when the nation's demand is backed by presidential power and patronage, and hopes of the future, which animate the leading members of the body.

The administration has staked itself on the support of the party of privilege—of class interest—which makes it a unit. It confides in the success which has crowned the oligarchy every where in the Old World and secured its triumphs on the maxim, "Divide and conquer." The whigs and democrats of the south are a combination to carry into the next Presidency some candidate absolute in maintaining the repealing clause of the Kansas bill, which nullifies the principles of the ordinance, the provisions of the constitution made to give them effect, and all the compromises which have been made in pursuance of them, with the sanction of all sections of the Union.

If the majority favorable to the policy built up with our Government will unite, accept the issue tendered by the administration, and make the repeal of the repealing clause of the Kansas act paramount in the impending contest for the Presidency, all will be restored that has been lost to free institutions, by opening the territories North and South, to slavery. The compromises of 1820 and 1850 being restored, there will not be an inch of the territory of the United States, once exempt from slavery, on which it can legally intrude; and Mr. Atchison's attempt by an armed force to carry out the nullification plotted in the caucus which gave birth to the Kansas bill will, like the attempt of his prototype, Mr. Calhoun, to give effect to South Carolina nullification, be paralyzed by the frown of an indignant nation, made potent by an honest and firm executive.

And there will end the career of those gentlemen who arrogate to themselves the exclusive tutelage of the democracy of the country as ended

that of Mr. Calhoun and his proselytes, who took the peculiar charge of the "State Rights" party. They sunk, under the universal conviction that their zeal for state rights was an ardent passion to reach political power, at the hazard of extinguishing in the blood of the people the wise and free institutions it had cost so much to establish.

Our innovating Democrats, who put under foot the representative principle; who violate the known will of their constituents; who scorn their instructions to redress the wrong they had committed; who reply to the suffrages that condemn their conduct, that they are not Democratic suffrages; who, in the plenitude of their infallibility, read out of the Democratic party Maine, New Hampshire, Connecticut, New York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, Wisconsin and Iowa, because they will not submit to the will of those, their representatives who set up a test which must ever exclude Massachusetts, Vermont and Rhode Island from its ranks; who have bartered away rights secured to them all by compacts—will soon learn that democracy does not reside in the organization of intriguers, but in the mass of the people.

It is the glory of our great Republic, that its democracy springs up from the soil and flourishes in the fresh air of our wide-spread country; and that its rich harvests, imparting health, strength and spirit to our whole system, is gathered annually at the polls. The democracy which is bred in caucuses and cabinets is a sort of hot-bed species—suited to the taste of epicurean politicians, whose appetites are their principles.—Incumbents and expectants of offices and dignities claim a sort of patent right in the machine of government to create a democracy adapted to their purposes. Their innovations in the machinery are contrivances to renew their privileges for new terms, and the people are the subjects who are to be used up in it—to pay tribute for the privilege, and take pride in the skill of the operators.

The telegraph wires and the Cincinnati Convention are to bring all the masterly combinations of the Administration in contact with the masses at the appointed time. But, will the wires work? Undoubtedly the people, far and wide will have their instructions from the operators; but the response will probably be a thunderbolt to those who have violated their rights, spurned their remonstrances, and, as a consequence, have arrayed brothers from the different sections of the Union to shed each others' blood, in civil war, on the plains of Kansas.

Yours, respectfully,

E. P. BLAIR.

COMMON PLACE WOMEN.

Heaven knows how many simple letters from simple minded women have been kissed, cherished, and wept over by men of lofty intellect.

So it will always be to the end of time. It is a lesson worth learning by those young creatures, who seek to allure by their accomplishments, or dazzle by their genius, that though he may admire, no man ever loves a woman for these things.

He loves her for what is essentially distinct from, though incompatible with them—her woman's nature and her woman's heart. This is why we so often see a man of high genius or intellectual power, pass by the Destacles and Corinnes, to take into his bosom some wayside flower, who has nothing on earth to make her worthy of him, except that she is—what so few of you "female celebrities" are—a true woman.

A HUSBAND AND FATHER TURNED UP AFTER THIRTY YEARS ABSENCE.

We heard the particulars yesterday of one of those strange episodes in life which the old adage of "truth is stranger than fiction," was fully illustrated. About six years since, a lady named Mrs. Martha Wood, accompanied by her son, his wife, and a couple of children, arrived in this city from New Bedford, Mass. She stated that she was a widow of twenty-four years' standing, her husband having been master of a whaler, which had been lost at sea. The family have resided for the greater part of the time on Liberty street, Mr. Wood, the son working at his trade, which is that of a cooper.

Yesterday morning a gray-headed and toilworn man called at the residence of the family, and, seeing Mr. Wood, inquired for the widow who, being called into the room, while gazing intently upon the stranger, whose eyes were fixed mournfully upon her, requested to know his business.

"Do you not know me, Martha?" said he; and as the sound of his voice, like the memory of an olden melody, met her ear, she gave vent to an hysterical cry, and fainted in the arms which were opened to receive her.

The tale is soon told; the ship in which he had made his last voyage

from New Bedford, was cast away in the South Sea Islands, and he was one of the few who escaped a watery grave. After enduring almost unheard of privations, he succeeded, after thirty years absence, in reaching his native city. From a brother of his wife he learned their present location, and arrived here to find her whom he had left a young and blooming bride, far advanced in the evening of life, while the infant, upon whose lips, when last he saw him, he had imprinted a father's kiss, and who could then scarcely lisp his name, was now a stalwart man, and the head of a family. How many hopes and fears must have agitated the old mariner as he again sat foot, after his long pilgrimage, upon his native soil!—*Cincinnati Enquirer*.

Christmas.

Before we issue another number of our journal, we shall have passed over another anniversary of the nativity of Jesus Christ, the truly great, though unassuming, Jewish reformer. Worthy—thrice worthy was he to be gratefully remembered by all succeeding generations; for he fulfilled his heavenly mission with a fidelity which no one has since successfully emulated, and shrunk not from the duty of denouncing moral corruption and religious error, even in the face of tyrants, to whose souls his words of wisdom and truth carried conviction of their own guilt.

Spiritualists, above all others, have cause to hold him and his virtues in dear remembrance, as with his advent was ushered in a spiritual era, which, though of but short duration, did make the world wiser and better, and transmitted its influence—though enfeebled, distorted and almost annihilated in the passage through eighteen centuries—down to the present moment. The media of the present day have reason to venerate his name and hallow his memory, because he is their illustrious archtype; being the first medium of whom we have any knowledge, through whom angels and archangels could do work of love and mercy, to man on earth. He was truly great, because he was truly good and wise. The angelic hosts of heaven designed, through him, to bring about peace on earth and good will between man and man, and between men and angels. But, although they then, as now, chose the most enlightened spot of earth to commence their work in, it was not sufficiently light for divine truth to take root in the general mind, and he fell a martyr to his philanthropy and integrity.

Had the circumstances of his pure life and his sacrifice to the truths which he taught, been made such use of as his own wisdom would have dictated, the result of his advent would have been infinitely more happyfying to the human race; but he had not succeeded in freeing his nation from the blighting curse of idolatry; and his successors insisted that he was a Deity and not a mere man; and, thence down to the present age, those who have claimed to be his representatives, and to found their religious faith on his teachings, have proclaimed him to be no less than Almighty God, and idolatrously worshipped him as such. Let Spiritualist remember him gratefully, and honor him by emulation, but suffer martyrdom, as he did, rather than be guilty of idolatrously worshipping God's messengers instead of God himself.

From the Central Illinoisian.

The Age of Fact.

Two more asteroids have been added to the thirty-three already discovered between Mars and Jupiter. Bilk, of Prussia, and Goldsmidt, of France, first caught sight of these little globes.

Ours is a fast-collecting age. Science and art have a settled place in the world. All our philosophies and systems recognise their agency and usefulness, and cheerfully accord to them

"A local habitation and a name."

Thus it happens that scientific labor has come at last to be divided into departments, and these departments subdivided into sections. Each man selects his own little plat of ground, and becomes an expert in its cultivation. The numbers thus at isolated work are daily increasing, and vast is the aggregate of facts which have been brought together. Steam ploughs the universal sea and land. The "lightnings of heaven" are

"Cabined, cribbed, confined,"

to a number Eight wire, and travel in straight lines; observatories are erected in every part of the civilized world; the winds are watched of the land and on the seas; the temperature of the earth is recorded from the equator to the farthest attainable position toward the poles; the waters that wash the poles are themselves ready to be laid down in charts; the barometer and needle are transported over the whole surface of the globe and their fluctuations noted in its deepest caves and mines, and on the summits of its highest mountains. Let any one turn over the reports of our permanent scientific associations, and he will appreciate the skill, the minute and exact knowledge, displayed in every department.

Great are the advantages of this minute division of fact-manufacture! valuable indeed, is the accuracy of detail which has been the result! And this advantage, this value, will become every succeeding year more fully developed by the increasing use of the collected materials. A fact-collecting age has always as a co-laborer, a fact-using age. We may look, therefore, that a noble structure will gradually raise itself from the elements now preparing, so high towards the heavens, that there will be spread before the eye a wider sweep of the horizon than ever before was seen by man. No one, now-a-day, can be otherwise than sanguine and hopeful for science. If the philosophers of other times had cognizance of the facts now embodied in our annual reports, if the improvements of philosophical apparatus and the almost perfected instruments of observation had been in their hands, they would not have rested in their theories as the ultimate reach of the mind. There certainly is as much zeal and genius in the world now as ever; and there is the vantage-ground of accumulated stores of knowledge and the perfection of the arts, that will insure a rapid advance so soon as there is altogether, what there is now in part, a right direction and distribution of effort.

We shall then have a real property in the world. It will be wholly ours. It will be a connecting link between the Deity and man—common ground, if we may be allowed the expression—something which has flowed out of the heavens, lying between the Creator and the created.

Born Again.

ALICE R., only daughter of CHARLES C. and PATIENCE G. KIRBY, of Shirley, Erie co., N. Y., aged four years, one month and fifteen days, was, on the evening of Dec. 7, inst., permitted to leave her little clay house tenantless. And as the bright orb of day, in its onward course, sank from our vision below the western horizon, leaving the face of nature radiant with its departing glory, so passed the spirit of little ALICE, from the external vision and embrace of parents and friends, leaving her countenance and lips wreathed in sweetest smiles, as an index of the melody and fragrance which her innocent soul seemed to inhale from those spiritual elements which were silently enshrouding her in their immortal folds. Yet nature weeps; for those delicate strings of love and sympathy, which find their centre in the parent's heart, have been rudely vibrated by that stroke which is termed "Death;" and as the physical form lies silent and deserted, our spirit seems to make the inquiry:

ALICE, where art thou?
Thy mother, with her anxious heart,
Bends o'er thy little form and starts
To feel Death's chill upon thy brow.

Thy father, with his stricken soul,
Stoops to imprint a kiss,
But meets not the eye that used to glow
In sympathy with his.

Again the inquiry is heard,
From the heart's deep fountain borne:
Where is the spirit of our cheriah'd girl?
And to what far off land has she flown?

But listen, mother, father dear,
Think me not lost to thee—
Oh no—for in spirit I'll be ever near,
Though my form you cannot see.

Then weep no more for me,
Those tears of grief and pain,
For, in the spirit-land, we three
Shall meet and love again.

Yes, as that bright immortal morn
Your spirit vision wakes,
I'll give, to swell thy cup of joy,
Thy ANGEL child's embrace.

Joyous thought! Sweet consolation for parents to feel and know that their child still lives. Yes, lives in the bosom of that love which said, "Suffer little children to come unto me, for of such is the king-

dom of Heaven." And in imagination we see the tiny feet of little ALICE, tripping over the green fields of the spirit-land, and gathering with her little fingers the choicest flowers, as she wends her way towards the brightest Eden of the Father's love. G. W. T.

For the Age of Progress.

To those who Feel.

The Ladies of the Association for Teaching the Poor to Sew, will meet at No. 8 school house, on Church street, on Saturday next, at ten o'clock, A. M., and will be grateful for any assistants who will volunteer; as we have now only seven teachers to one hundred and forty scholars.

This school has been in successful operation two winters past, under the special direction of Mrs. COUPLAND, assisted by several Young Ladies, whose unwearied efforts have been the means of rescuing many children from indolence, and raising them to a life of industry and usefulness.

Donations of clothing, or remnants of coarse cloth, will be thankfully received. Here let us gratefully acknowledge the receipt of valuable parcels from Mr. Every and Mr. Cummings, together with liberal donations from several Ladies.

—We commend the object aimed at by the above-named Association, as a noble charity. It aims, not only to relieve present necessities, but to supply the poor female child with those womanly qualifications which will enable her to live independently, and be a whole individual member of society. Such evidences of feeling give us hopes that the time is approaching with more rapid motion than formerly, when poverty will not be punished with nudity, starvation and contempt.

WOMAN.

Theodore Parker, in a recent "sermon," uttered the following touching women:

There are three classes of women—

First, domestic drudges, who are wholly taken up in the material details of their house keeping and child-keeping. Their house keeping is a trade and no more; and after they have done that, there is no more which they can do. In New England it is a small class, getting less each year.

Next there are domestic dolls, wholly taken up with the vain show which delights the eye and ear. They are ornaments of the estate. Similar, toys, I suppose, will one day be more cheaply manufactured at Paris Nuremberg, at Frankfort-on-the-Maine, and other toyshops in Europe, out of wax or papier mache, and sold in Boston at the haberdasher's by the dozen. These ask nothing beyond their functions as dolls, and hate all attempts to elevate womankind.

But there are domestic women, who order a house and who are not mere drudges, adorn it and are not mere dolls, but women. Some of these—a great many of them—conjoin the useful of the drudge and the beautiful of the doll into one womanhood, and have a great deal left besides. They are wholly taken up with their function as house keeper, wife and mother.

AGE AND WISDOM.

"People always fancy," said Goethe, laughing, "that we must become wise; but, in truth, as years advance, it is hard to keep ourselves as wise as we were. Man becomes indeed, in the different stages of his life, a different being; but he cannot say that he is a better one, and, in certain matters, he is as likely to be right in his twentieth, as in his sixtieth year. We see the world one way from a plain another, way from the heights of a promontory, another from the glacier fields of the primary mountains. We see, from one of these points, a larger piece of the world than from the other; but that is all, and we cannot say that we see more truly from any one than from the rest. When a writer leaves monuments on the different steps of his life, it is chiefly important that he should have an innate foundation and good will; that it should, at each step, have seen and felt clearly, and that, without any secondary

aims, he should have said distinctly and truly what has passed in his mind. Then will his writings, if they were right in the step where they originated, remain always right, however the writer may develop or alter himself in after times."

MRS. METTLER'S CLAIRVOYANT MEDICINES.

The editor of this paper has been appointed a general agent for the dispensation of these celebrated remedies.

In introducing them to the public, in this region of country, the agent can say nothing in commendation of them, from his own experience; but he feels justified in assuring those who are afflicted with the various diseases that flesh is heir to, that they do not belong to the class of nostrums which are gotten up and puffed through the country, as a means of enriching an impostor and cheating the afflicted of their substance and their lives.

The history of these medicines is too generally known to spiritualists to render its detail necessary, for their information. It is sufficient to state that they were originally suggested to Mrs. M. by her guardian spirits, and were prepared, by her, under their direction. They are in general use throughout the New England States, and are there prescribed by many eminent physicians. From all the information which the agent has been able to obtain, he is convinced that these spiritual remedies are surpassingly efficacious in the restoration of health to those physical systems which are not placed beyond recovery.

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